

CHAPTER XIX

EDUCATION, HISTORY

"The superstition of education. — The loss from education ;
 "made men." — Schools make persons all on one pattern ;
 missionary-
 orthodoxy. — Criticism. — Reactions of the mores and education on each
 other. — The
 limitations of the historian. — Overvaluation of history. —
 Success and the
 favor of God. — Philosophic faiths and the study of history.
 Democracy
 and history. — The study of history and the study of the
 mores. — The
 most essential element of education. — The history of the
 mores is needed.

Introduction. The one thing which justifies
 popular education
 for all children is the immense value of men of
 genius to the
 society. We have no means of discerning and
 recognizing, in
 their early childhood, the ones who have genius. If
 we could do
 so it would be a good bargain to pay great sums for
 them, and to
 educate them at public expense. Our popular
 education may be
 justly regarded as a system of selecting them. The
 pupils retire
 from the schools when they think that "they do
 not want any
 more schooling." Of course thousands withdraw
 for one who
 keeps on. It is a very expensive system, and the
 expense all
 falls on the taxpayers. The beneficiaries are left
 entirely free to
 spend their lives wherever they please. If the
 system is sound
 and just it must be so by virtue of some common
 interest of
 all the people of the United States in the social
 services of men
 of talent and genius in any part of the United
 States.

699. The superstition of education. Popular
 education and
 certain faiths about popular education are in the
 mores of our
 time. We regard illiteracy as an abomination. We
 ascribe to
 elementary book learning power to form character,
 make good
 citizens, keep family mores pure, elevate morals,
 establish indi-
 vidual character, civilize barbarians, and cure

social vice and
disease. We apply schooling as a remedy for every
social phe-
nomenon which we do not like. The
information given by